

Our Times In Prophecy, No. 14.

BY JOHN CULP.

The march in intelligence.

If we are illustrated by beasts it is our privilege to trace the bright side of these things, and really it is necessary for to have such comparisons made, and to begin with the kingdom of wild beasts in order to illustrate the march of intelligence.

It seems to me, that we can see intelligibility manifested in four heads attempting in these early times to manage the affairs of one kingdom. But if we may not see this we may at least discover the march of intelligence in the variance of the prophecy in making use of an illustration that is no more in the regular order of the animal creation.

The next beast in these visions of the prophet is the fourth beast which Daniel says is diverse from all the beasts that were before it. And certainly so it is, if it varies as much in disposition as it does in form. Indeed, taking all into consideration it might as readily be compared to a human form as to a beastly form. In this exhibition there are ten heads shown subject to one body instead of but four heads as in the previous vision. And this is not all, but there comes up among these another horn that has eyes like the eyes of a man, and a mouth speaking great things. What do those combined powers with the eyes and mouth of a man in the midst of them indicate, else, but intelligence? Certainly in our course of reasoning this signifies another very great advancement in the intelligence of humanity. Of course we do not want to forget the beastly features that are to attend that part of the world to which the vision refers to. Especially are we Protestants mindful of this. These beastly features are with us very readily fitted on. The pinching time with us is when we are to have them fitted into ourselves.

So also is the enlightenment and advancement in intelligence elegantly portrayed in the vision that the Revelator associates to this wonderful vision under consideration, viz, the beast that came up out of the earth and had two horns like a lamb. Certainly this is speaking of us in high terms considering the ignorance from which we had emerged in the few ages past. How amiable the beast with two horns like a lamb sounds. The two horns we have had to denote a Republican form of government, and the free exercise of our religious sentiments, or Protestantism. The lamb significant of the Christian disposition that is beginning to prevail in the hearts of humanity. Of course this beast it is stated spake of a dragon, all true, and no more than what could be expected. These features we have. Martin Luther the center of the Reformation and the beninning of this era believed that heretics ought to be punished with death, and also was the cause of a certain execution. And this is not the only incident where the beastly influence is visible in this enlightened age. But indeed all the cruel force-work in the spiritual powers, as well as all the religious and political wars, are, and were instigated by the dragon's influence holding in possession these amiable dispositions.

But we move forward, Although we are having hard dispositions trailing after us, we nevertheless are having a pleasant feature to contemplate, and one that does not leave us in the gloom of pessimism either, but rather the contrary, in optimism of the most radical kind, for in our course we are carried forward by the good old ship as fast as possible, as the poet says, into far serenier clime.

Some people tell us that if the Romanists of our day were to have the power, they would rule with the same arbitrary disposition that they had, when they long time ago had the control of human affairs. But this is a great mistake. That disposition of ruling has of course followed us all the way to the present time. But this disposition is to be consumed and destroyed unto the end, and more, the priests of the Roman Catholic Church of to-day are too well enlightened in theology, for any such actions. And this is not all. It does not leave very much room for doubt, that if the present social system was turned into the hands of Roman Catholic priests like McGlynn of New York and associate with them that Catholic Mr. Henry George

with his land theories and equitable distribution of wealth, our social system might have a chance of continuing much longer than it will under present ruling.

But we proceed. The next appellation that we receive in the march of intelligence, is that of a woman, and that of a city. We have now attained to the highest terms that are used both on earth or in heaven to express love and that of a happy abode. Oh that the Lord in the march of enlightening humanity might have advanced fast enough with us that this lady might be termed that poor woman, the bride the Lamb's wife, the elect lady, the church. Oh that this great city might have been advanced in righteousness that it could be called the city of our God, the New Jerusalem. But unfortunately it is neither, although we have attained to the worthy names to which the truly born saints of this life are to attain to. And the difference is not as great as we might think. All the difference that there is, this woman is a lewd woman. She has not indulged in any more than what any other good woman may indulge legally, she has only indulged illegally. What does this teach us, else, but that we were created to worship God and we do worship God but our worship is illegal, indulging in it without a proper regard to the rules and commandments of God. Instead of us becoming loose and disrespectful and confused in the worship of God we must advance in order as we have advanced in that of the institution and order of marriage. There is a marked advancement in the world in this respect.

Another difference that we ought to mention here, is that this harlot looks for her support and continuance in time to the political powers of this world upon whom she is seated, having her trust in them, and therefore are her gods. And it may safely be predicted that she will be all right so long as she can succeed in keeping all parties under her in the present political and religious systems. But woe unto her if there should be an occasion for this obedience to revert.

Unlike the true lady who looks in faith to the God of heaven for support in all time of need. Likewise the same fault is in the city referred to. The city and the woman in our way of reasoning bespeak great intelligence in our time, but the city like the lady is very faulty. It does not speak of this city being ill or poorly devised in its construction, but rather elegant, and costly, and attractive. But by some means or other it has become the habitation of devils, and the hold of every foul spirit and a cage of every unclean and hateful bird. The city is good enough were it not for the demons and the wicked spirits that have come in possession of it.

It never was divinely contemplated that an enlightened age such as we have landed in, should be governed by infidels and unconverted and ungodly men, and monopolist corporations and avaricious millionaires. And the divine arrangement being such is not the only reason why they shall not govern it, the reasons may be logically shown, as well as some evidences are already manifest, that it is an impossibility for the present worldly methods to apply themselves to govern the advance in our enlightened civilization.

Warrensburg, Mo.

True Service to God.

The hour now is in which we are to worship the father in spirit and in truth, and no individual can be too particular in so doing. The Lord addressed Moses and said: "See that thou make everything according to the pattern shown thee on the holy mount," or in the Holy Scriptures. We can still see that blessed and holy pattern. The word of God is to us like the polar star and compass to the wind-tossed and wave-beaten seaman, who, with the assistance of those instruments, can plough the briny and foaming deep and guide his frail vessel to the point he intends to direct it. The individual who desires to worship God sincerely can, with those two-all powerful instruments, the spirit of God and his word, to guide his frail barque over the raging billows of time, and safely land in the haven of everlasting rest. The counsels of God are presented to millions of mankind and the treasures of grace afforded to them.

Then the soul becomes imbued with the divine principles it will be its delight supreme to worship God in spirit and in truth. Such a soul will keep free from all worldly aspirations and will often withdraw from the busy cares of life to a place of solitude and retirement and there breath the humble prayer and hold communion alone with God who heareth in secret but rewardeth openly.

In conclusion we will yet say that we all know that our life upon earth is short; it has been likened unto a shadow, a dream, a vapor—fit emblems of the fitful uncertainty called life, the passing moments are fleet as the shadow of a cloud driven by a tempest, and as a flash of lightning, compared with the ages of eternity, and yet how indifferent many of us are in regard to our destiny, while we strain into service every moment of times in order to provide for the present life. Is this acting wisely? What do we expect to be in the next worlds? Would it not be consoling, when the ties of earthly connections are dissolving in death, to have a God who is able to protect us amid the confusion of dissolving world? Who is there that does not wish that after the sorrows of this life are over, he may be transported to a better home where there is no more sorrow, no more parting of kindred hearts; but where he may meet those he loved and cherished here, to pass with them an eternity of joy in unfading loveliness, where the sun never sets in clouds, or bleak wintry storms chill the soul to bitterness. But where unchanging spring gladdens with joy which angel feel. May we all be prepared when the angel of death calls us home to glory.

"Christ is the pilot whom we trust,
He knows the heavenly shore;
And he will bring us to the post
Where tempests are all o'er.
Too weak to move our anchor off,
And sink it 'neath the wave;
We'll lean upon it looking up
And sing his power to save.
Friends who watched over us in love
Wait for us on the shore;
Eager they eye our quivering ship
And hail us—safely over."

SUSAN SIDLE.

East Coventry, Ohio.

Many Mansions.

BY W. F. RITTGERS.

Jesus said, "In my fathers house are many mansions." These many mansions are doubtless designed to teach us that in heaven there is sufficient room for the millions of redeemed and blood-washed spirits who shall finally inherit that happy place as their everlasting home. So ample is that place, so numerous are those mansions that no faithful soul will lack for room, or want any of the accommodation necessary to render his happiness complete. All will find mansions there prepared for their reception. None will be left to wander homeless and destitute. The people of God, while in this world, are often afflicted and poor, and many of them, like their divine Master, have not any place to lay their heads which they can call their own; but in heaven it will not be so. Poor as they may have been in this world, in the heavenly mansions, in their Father's house they will have a splendid dwelling and everything that their hearts can desire.

Observe that poor Christian brother doomed to hard labor, covered with sweat and dust, the rich sweep by him without deeming him worthy of a look and considers him only an animal. Yet that poor man will soon be greater than a nation. Brothers, when you start to preach the Gospel remember the poor as well as the great. Jesus said: "Blessed are the poor in spirit for theirs is the kingdom of heaven." Our Savior going about among the poor saw men among their sins and afflictions, heals the sick and even raises the dead, and with tearful eyes he pities while he heals. With the great it is not so. Hear his words: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Brothers and sisters work on, and remember the poor, and gain a mansion in heaven.

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Death stung himself to death when he stung Christ.—ROMAINE.